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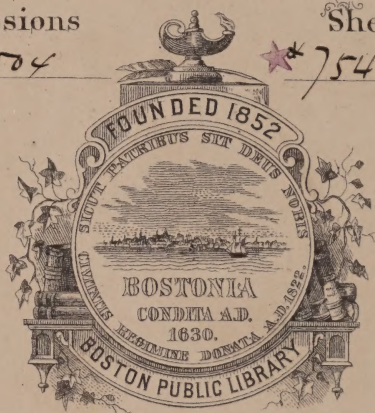
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Received July 27, 1891.

OUR PARISH.

THE
ANNIVERSARY
SERMON AND REPORT

PREACHED IN

The Church of the Advent,

BOSTON, MASS.

THE FIRST SUNDAY IN ADVENT, A.D. 1861,

BEING THE

SEVENTEENTH ANNIVERSARY OF THE FOUNDATION OF THE
PARISH.

BY

REV. JAMES A. BOLLES, D.D.

RECTOR.

BOSTON:

DAVID CLAPP, PRINTER.....334 WASHINGTON ST.

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SERMON AND REPORT.

ROMANS, xiii. 12.

The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light.

ADVENT SUNDAY! Not only one of the blessed and glorious festivals of the Christian Church, but that Sunday in which are concentrated all the warnings, instructions and blessings of all history and all time — the germ of all that the Church teaches us, and has ever taught us, of Death and Judgment, Heaven and Hell. At this moment we hail the rising of the Sun of Righteousness, around which the Church revolves, and to which, as the Great Centre of the celestial, spiritual Universe, every human being and all Angelic Intelligences, are more or less drawn and attracted. It not only strikes the chord which vibrates with the rejoicings of Christmas, but its vibrations are prolonged until they reach the end of time, and are lost in the terrors of the Judgment to come, and are again renewed in the expanding glories of Eternal Day.

The Collect is just what the name imports—the *collected* wisdom of Lessons, Gospel and Epistle, changed into prayer, and provided with angelic wings to carry our supplications to heaven. The first Lesson unfolds the great peril of the Church at every stage of her progress—the peril of *hypocrisy*—resting in the form and neglecting the substance; professing and not doing; rending asunder what God has joined together, as faith and works, doctrines and practices; and so defiling her “*new-moons and Sabbaths and appointed feasts*,” with blood guiltiness, oppression and crime, as to make them hateful and abominable in the sight of God and man. The second Lesson is the beautiful narrative of the Annunciation, as contained in St. Luke—Priest, Sacrifice and Altar—Gabriel, Zacharias and Elizabeth—Mary and Jesus—demonstrating the fulfilment of the promises and the completion of the prophecies in *Him*, “*the Son of the Highest*,” “*to reign over the House of David forever*,” and “*of whose kingdom there shall be no end*.” The Epistle is an outburst of rapture at the thought that “*the night is far spent and the day is at hand* ;” in which the Apostle seems to stand at the very portals of the rising dawn; all the blackness of heaven, folly and crime is gradually fading away, like the mists of the morning, and the whole horizon is illuminated with the gorgeous rising of the King of Day; and therefore he calls upon the Church to awake and arise, to “*cast off the works of darkness*” and to “*put on the armor of light*.” The Gospel presents the Saviour to us, as the everlasting Pro-

phet, Priest and King of His Church and people. As her Prophet, he is proclaimed by the multitude, "*This is Jesus the Prophet of Galilee of Nazareth*"! As her King, meek and lowly, He is received and hailed by the people, "*Hosanna to the Son of David*"! "*Blessed is He that cometh in the name of the Lord*"! As fulfilling all these characters, He enters into the Temple, purifies and cleanses it, and declares that *His house shall be called the house of Prayer*—a sacred and consecrated Temple; not for the display of human attainments; not for the manifestation of the arts and ingenuities of the human mind; not for the pomp and circumstance of human oratory; not for an arena of political strife and debate; not for the purpose of seeking the applause of men, and calling into exercise the depraved and excited passions of the multitude; but emphatically and pre-eminently for *prayer*—for calm and holy worship; for the abasement and prostration of man at the footstool of Infinite Mercy, that "*the Lord alone may be exalted.*"

Such is an outline of the instructions of this day—a day doubly dear to us as marking the progress of our Parish, and commemorating its birth. O may God of His infinite mercy grant, that all which we may have to say of the one, may be in strict accordance with the teachings of the other.

I propose to give the usual annual statistics of the Parish, and then to consider some of those topics, which in my judgment are calculated to promote its stability, growth and enlargement.

STATISTICS.

Baptisms — Infants, 42; adults, 12. Total, 54.

Confirmed, 36.

Communicants — Deceased, 6; removed, 4; added, 65; present number, 468.

Sermons, including the season of Lent, 159.

Holy Communion — Sundays and Holy Days, 47; in private, 8. Total, 55.

DAILY PRAYER.

Average attendance, from Advent to Ash Wednesday, ordinary days, 31; Litany Days, 46.

Lent, exclusive of Passion Week, 75.

Passion Week, full congregations.

From Trinity to Advent, ordinary days, 31; Litany, 50.

These statistics show a very considerable increase in the number of attendants upon the Daily Worship, especially during the summer months. When the Daily Worship was first commenced in this Church — then the only Protestant house of worship in Boston in which Daily Prayer was said — the Rev. Dr. Croswell wrote as follows to his father: — “I am persuaded that the Church, if it is to be built up at all, must be built up as at first it was, with daily prayer, and those who would see in open vision the glory and the consolation of Israel, must continue like Simeon and Anna, and the Apostles, daily with one accord in the Temple; and then we may hope, that the Lord will add daily to the Church of such as shall be saved.” God grant that these words of one, whose memory is enshrined in so many hearts, and now, as it were, a voice from heaven, may stir us up to greater diligence in the performance of this sacred and blessed duty.

OFFERTORY.

Received through the Offertory on Sundays and Holy Days, \$7,786 86

Appropriated — To the general purposes of the

Parish, ...	7,053 70
“ Building Fund, ...	49 50
“ Sunday School, ...	29 34
“ The Poor, ...	205 08
“ Families of the Volunteers, ...	50 00
“ Widows and Orphans’ Society, ...	39 64
“ Seamen’s Aid Society, ...	9 00
“ Education of Jews, special offering, ...	3 00
“ Domestic Missions, ...	51 00
“ Foreign Missions, ...	6 00
“ Minnesota, ...	74 00
“ Nashotah, ...	45 50
“ Prayer-Book Society, ...	6 50
“ Gen. Theological Seminary, ...	50 00
“ Kansas, ...	1 00
“ St. Ann’s Church for Deaf Mutes, ...	44 85
“ Diocesan Missions, ...	68 75
	\$7,786 86

Collected from individuals of the Parish.

For Church in Lowell, ...	\$241 00
“ “ in Hyde Park, ...	50 00
“ “ in Lynn, ...	20 00
“ Nashotah, ...	60 00
“ Education for Ministry, ...	100 00
“ Christmas Dinner for Poor, ...	45 00
“ Sunday School, ...	32 18
“ Children’s Festival, ...	21 25
“ Printing, ...	120 00
“ Reading Room, ...	86 00
“ St. Stephen’s Mission, ...	231 00
Received through the Alms Chest, ...	655 63

Total, \$9,448 92

The Principal of the department for the distribution of Alms reports, that the whole amount distri-

buted for the relief of the poor and destitute, is nine hundred and ten dollars and seventy-one cents, included in the amount already stated as received through the Offertory and Alms Chest. Of this sum, twenty dollars was "a special thank offering," ten dollars was from "a loyal citizen of Memphis, Tennessee, as an expression of love for the Advent," and fifty dollars "for families whose friends are true patriots and left them without comforts at home." The operations of this department are exceedingly simple, and such as almost to *preclude the possibility of deception*. The members are ladies of well-known position in society, to each of whom the charge of some poor person or family is committed, and by whom the money is dispensed weekly according to the necessities of the case, and after the most thorough personal examination, not once or twice only, but every week. With entire confidence, therefore, I commend to the benevolent of our city, the system which we have adopted, as one which is sure to save them from the painful deceptions so constantly practised by the idle and the dissolute.

I have received a valuable report from the Principal of the department for the distribution of clothing, showing that five hundred and eighty-seven garments, of various kinds, have been distributed, supplying the necessities of twelve men, thirty-three women, twenty-eight boys and twenty-five girls.

The report of the faithful Superintendent of the Sunday School presents the statistics of that department of church work, and I regret to learn from it, that the change in the hour of holding the School,

in consequence of the afternoon service, has reduced the number of scholars, and obliged several teachers to resign, and that there is now great need of male teachers. It is to me a subject of inconceivable regret, that the congregation generally, and especially the influential members of the Parish, have manifested so little interest in the Sunday School. I know not how to account for it, especially among a people who seem to understand the position of the Church with reference to the young; and I hesitate not to say that it is awfully selfish and terribly disgraceful to us as a Parish, that this department of church work, of all others the most important, should be allowed to languish and die. [See Appendix.]

From the department for the aid of young men, I have received the most cheering accounts; not that it has been able to gather in all the young men of the Parish, as the members hope and desire to do, but that one of the important objects undertaken by them has been accomplished, viz., the establishment of a Church Reading Room, and the foundation of a Depository of Church Books. At first sight, one would scarcely suppose that there could be any opposition to such an undertaking, especially on the part of Churchmen. But at one time there was the most decided opposition, possibly from misapprehension as to the design. I am happy to say, however, that it has now received the sanction of the Clergy generally, that many of the young men of other parishes have earnestly and generously co-operated in its establishment, and the

Church Reading Room is a fixed fact. There is no pleasanter Reading Room in this city ; you may find there many of the most important Church Periodicals, both of this country and of England ; and most earnestly do I commend it to the sympathy and support of all the members of our Parish. [See Appendix.]

The usual duties devolving upon the other departments of church work have not been neglected, especially that for the nursing of the sick. May I not here say, as suggestive of the importance of recognizing our church relation in works of charity, that to "do all in the name of Christ," is to act, not as individuals, thus securing honor to ourselves, but as members of Christ, and thus by losing all sight of ourselves in His body, giving to Him the glory.

OUR PARISH.

What is our Parish ? It is not a Congregational Society, organized upon those principles of Congregationalism which make each society a separate and independent body, having no special relation to any other Christian body outside of itself, and originating its own laws, doctrines and forms of faith and worship. But our Parish is one of the subordinate organizations of the Church Universal, a branch of the vine, a member of the body, called into existence by the corporate life which flows through that branch of the Church Universal which God has established in this land, and which is legally and popularly known as *The Protestant Episcopal Church* ; and to which we are bound, not only by scriptural

ties and sacramental ligaments, but by written Canon Laws. Hence the first article of the Constitution of our Parish declares, "*It is in connection with the Protestant Episcopal Church of the United States, and with the Diocese in which the Parish is situated, and with the Convention of the same.*"*

For what purpose was this Parish originally established? Plainly, not to propagate any peculiar notions of our own, in doctrine, discipline or worship; not to promote the interests or extend the evils and errors of sectarianism; not to enable a few persons to act upon the undefined and ever-changing principles of individualism; not to create a schism in the Church of God; but honestly, faithfully and loyally "to secure to a portion of the city of Boston the ministrations of the Holy Catholic Church,"† and of that branch of the Holy Catholic Church to which we belong.†

Wherein does our Parish differ from other parishes of the Protestant Episcopal Church? No doubt there is a difference, and some persons may imagine that this difference is so great as to destroy our identity as members of the same body. But as no two individuals are exactly alike, so it is with our Parishes. They all differ from each other; and yet that difference no more destroys the identity, than the difference in form and figure, life and action, destroys the identity of the human race.

As for instance, the name is peculiar — "*The Church of the Advent*" — and on some accounts ob-

* Constitution of the Parish of the Advent.

† See Constitution, &c.

jectionable ; not because it does not associate us at once with Christ, the Head, and with all the great objects of His mission ; but because in this age of sectarianism, it is calculated to confound us with one of the most fanatical of all the sects. But nevertheless, it is a glorious name, and possibly it may have been providentially chosen as indicative of the advent of a better day in the history of the Church.

Another peculiarity of our Parish is, that we have discarded the practice of selling and renting seats in the House of God. Not that we object to the ordinary distinctions of society, for we know that these distinctions must always exist, and many of the most essential virtues of life could not be cultivated without them. Not that we have any disposition to encourage the levelling scheme of the fanatic, for we know that the unequal distribution of the blessings of life is an allotment of Divine Providence, founded upon those different capacities of man for physical, mental and moral improvement, which no earthly power or human laws can possibly destroy, and which, rightly understood and acquiesced in, are essential to human happiness. Moreover, we know that there are gradations of rank and office in heaven, and even in the persons of the Godhead ; and therefore the idea of advancing the happiness of the human race by the annihilation of such distinctions and subordinations, is one of the most preposterous schemes of folly and madness which ever bewildered the insane intellect of man.*

* Many persons cannot understand how it is that *subordination* in rank or office is no evidence of *inferiority*. A man whose son was vastly his superior, once said to me, " You cannot believe that the son is equal to the father ! " Yes, I can, and sometimes his superior.

We protest, therefore, that we have no such thought or design or object in our advocacy of the Free Church system. But we are happy to know that there is one place on earth—the House of God—where all human distinctions should be lost sight of and forgotten in the contemplation of the realities of the world to come, and the vaster and more important distinctions of an eternal condition of being; where “the poor may rejoice that they are exalted, and the rich in that they are made low,” both rejoicing together as “children of God, members of Christ and inheritors of the kingdom of heaven.” But independent of all such considerations, we know not how the practice of renting and selling seats in the House of God can be justified upon any principle of the Gospel. Positively there was no such practice in the Jewish Church, in Synagogue or Temple, nor in the Christian Church for more than sixteen centuries, and even now it is an anomaly in Christendom—to our minds an awful and misshapen birth.* Not only have we been unable to find a single passage of Holy Scripture to sustain the

* “Old Heathendom’s vast Temples
 Held men of every fate;
 The steps of far Benares
 Commingle small and great;
 The dome of St. Sophia
 Confounds all human state;
 The aisles of blessed Peter
 Are open all the year;
 Throughout wide Christian Europe
 The Christian’s right is clear
 To use God’s house in freedom,
 Each man the other’s peer.”

Not poetic fiction, but fact—the great law of God written upon the human heart, and violated nowhere, generally, but in republican America.

practice, but it seems to us to be most plainly and positively forbidden in many passages and by the whole tenor of the Gospel ; as in the Gospel for this day, where we are told that our Saviour went into the temple and drove therefrom the buyers and the sellers. Not that those profane Jews were then engaged in selling and renting the seats to worshippers, for it does not appear that even they had fallen into such a monstrous desecration of the sanctity of the temple ; but they were engaged in selling those articles which God required to be used in His worship ; and if even that could not be done in the holy place, and under all the sanctions of public approbation and authority as essential to the maintenance of the worship, much less could the privileges and blessings of the temple itself be made the subject of bargain and sale.

Our modern advocates* of the pew-renting and selling system seem to have adopted the very principle against which our Saviour so strongly protested, and for which he so severely rebuked the Pharisees of old ; for they magnify the gold at the expense of the temple, and make “the gift” of more importance than the altar—in other words, they suppose that the sin of merchandize in the temple had no application to the temple itself, but only to the changing of money and the selling of doves. But God forbid that such should be our interpretation of the sacred volume.

* It has not many advocates, for the clergy generally submit to it as a necessity of the times ; but how far it is right to submit to such a plain violation of Scripture and catholic antiquity upon any plea of necessity, is certainly a very grave question of conscience.

For these reasons and many others which might be mentioned, the original founders of this Parish most wisely determined to abandon the modern invention of selling and renting seats in the House of God, and to adopt the ancient catholic system — the system of free seats and open doors. And I have no doubt that the revival of this system, the discussions which have flowed from it, and its adoption now to some extent in every considerable town and city of the land, have accomplished more, under God, to awaken the spirit of church extension than all other influences whatsoever. For men have come to recognize the fact, that the Church of God was never intended to be an exclusive society, letting Dives in and keeping Lazarus out, but rather *the Kingdom of Heaven upon earth*, established by Almighty God for the reception, discipline, instruction and salvation of all His children, rich or poor, learned or ignorant, bond or free. God be praised, that fatal slumber which fancied that “our Church is not adapted to the masses of the people,” and which made the poor outcast boy exclaim with tears, “Religion is not for the likes of us, it is for the great and rich poople,” has been broken; and although our parishes generally are not prepared to change their artificial systems, yet they fully understand that the Church of God, as the ordained body of Christ and His visible representative upon earth, should be as near as possible what He was in the world — the friend of sinners, the friend of the people, the home of the poor and the outcast, the refuge of the needy in his distress, the kind and

affectionate Mother, expanding her love to the embrace of every child, whatever his outward condition, never leaving him nor forsaking him in any extremity, but always ready to receive him, and always extending towards him her sympathy and her prayers.

But another peculiarity of our Parish is the mode and manner in which we obtain the funds to sustain the expenses of public worship. We levy no taxes ; we circulate no subscriptions ; we employ no agents ; we get up no fairs ; nor do we resort to any of the ordinary schemes and inventions now so common in raising money for sacred purposes. But we rely solely and entirely upon *the free-will offerings of the people*. We make our appeal to Christian men and women simply and plainly, in the name of Christ and his Church, and the money comes. And I think I can say what can scarcely be said by the Rector of any pew-renting Church in the land, *dependent entirely upon pew rents for support*, that never is there any failure, on the part of the Treasurer, to meet the monthly demands, from the Offertory, of Rector, Assistant, Choir Master, Sexton, or any other individual connected with the Parish and having claims upon its treasury. All are paid just as punctually and just as regularly as the month comes round, and the Parish is not in debt. Thus far then, by God's blessing, we have been enabled to act upon the injunction of the Apostle in the Epistle for this day, "*Owe no man anything ;*" and if we have not fully carried out the latter part of the injunction by "*loving one another*" as we ought, and as I confess

we have not, then we have no excuse arising from any of those contentions which spring from debt, and which are so constantly distracting and dividing the parishes of our country.

But does this mode of supporting the Church afford any sure guarantee, upon which the Church can rely? Can it be depended on, month by month and year by year, for the maintenance of the clergy? Now our reply depends entirely upon the kind of guarantee which is demanded. If you regard the Church as a money-making institution, holding out to capitalists the prospect of a good pecuniary investment; and if you demand the guarantee of mortgages or government bonds, or railroad stocks, then we answer, No! As a general thing, that is not the kind of guarantee which the clergy profess to prefer, when they enter into the sacred work and office of the ministry. And if I mistake not the signs of the times, all men are beginning to ascertain, that it is not the best kind of guarantee on earth. But if you demand a guarantee which is greater than all human laws and earthly kingdoms, and more sure and indestructible than the heavens, then we answer, Yes! And we point to the sure Word and guarantee of the Almighty, that "*God hath ordained that they who preach the Gospel shall live of the Gospel.*"

No doubt all this is strange to some minds, "not understanding the Scriptures nor the power of God," nor the mysteries of faith. They say the clergy cannot live upon this guarantee; and moreover, if God has ordained that the clergy shall so live, then the

Church is bound to make some provision by which their living is rendered secure. But let us look at facts ; and see if God has not gone farther than this, and ordained the *mode and the manner* in which the Church is to act, and by which the clergy are to be secured of their living. In early days, men brought their offerings to God, “the first fruits of all their increase.” Were they compelled to do so by some kind of tax or assessment, based upon the sanctions of human law and enforced by its authority? Plainly not. God required it as a part of His worship, and believing in God they obeyed his command. In other words, as the Apostle testifies, they were governed in this matter by the principle of “*faith*.” Subsequently, under the great Lawgiver, the proportion of every man’s substance required by the Lord for the support of His worship, was specifically stated — “*one tenth of every kind*” — that much did not belong to man, but was consecrated to God, and could not be alienated without sacrilege; nor did it constitute “gifts” and “free-will offerings,” for these were over and above the tenth. But was there any earthly tribunal to enforce the rule? Not at all ; no judicial scrutiny, no priestly inquisition, no appointed tax-gatherer, nothing but the command of God and the conscience of man. And yet the people generally brought their tithes and their free-will offerings besides, and on special occasions, as the building of the Tabernacle and the Temple, “they brought enough and more than enough for the service of God.*

* Exodus xxxvi. 5. Also an admirable Tract on the Christian Truth, by the Rev. Dr. Gregory.

But how was it when our Saviour came and established His Church? Were men compelled to rent a pew for the privilege of listening to Him, and hearing his instructions? Had His Gospel any connection whatever with the payment of money as one of the conditions of admission into His Kingdom, and for the enjoyment of its blessings? Alas, these questions are almost irreverent. "*Thy money perish with thee,*" was the indignant reply of the Apostle to the impious presumption of Simon Magus, who imagined that "*the gift of God* could be purchased with money." But nevertheless, the money flowed into the treasury of the Lord. All the wants and necessities of the infant Church were abundantly provided for. "Men sold their possessions and goods, houses and lands, and brought the prices of the things that were sold and laid them at the Apostles' feet;" not by compulsion of the civil authority, not by any kind of miraculous constraint, not through fear of imprisonment or torture or death, but freely, willingly, gladly, and even rejoicing that they could thus suffer the loss of all things, "*for the excellency of the knowledge of Christ Jesus our Lord.*"* And so for centuries after, this glad and joyous outpour-

* The case of Ananias is no exception, for the Apostle says expressly, "*Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power?*" And these words imply that there was no compulsion, no necessity, no threatened temporal judgment, had he chosen to withhold. "The sin of Ananias was *sacrilege* — the purloining of what had become holy and consecrate to God, not by actual performance, but by vow and inward purpose of heart." For such an atrocious crime, committed under circumstances of so much hypocrisy and fraud, it was most important that some sudden and exemplary punishment should follow it, demonstrating the omniscience of God to detect, and His power to punish, and His determination to preserve the purity of his Church.—[See Spelman's History and Fate of Sacrilege.]

ing of offerings continued, enriching the Church, notwithstanding the deep poverty of the times and all the distresses of Roman persecution, and it was not until the enactment of human laws, by civil authority, to compel the payment of tithes and offerings, that this spirit was checked. The wisdom of the world, by making it legally compulsory, finally made it odious, and “we are now reaping the fruits of that reaction, which has carried men into the extreme of denying the very duty of offerings for the House of God, and the offices thereof.”*

Let me not be misunderstood. I do not mean to say that the Gospel has left every man to do as he pleases, to give or not as his feelings may dictate. Not at all. On the contrary, I maintain that God has made it as much the law of His Kingdom, that men must give of their substance, as that they must repent and believe the Gospel — “*Freely ye have received, freely give* ; — That every Christian, old or young, rich or poor, in the covenant of his Baptism is most solemnly consecrated, not himself only, but his time and talents and money and influence, to the service of God ; — That no worship is acceptable to the Majesty on High, which is not attested and made conscientiously sincere and honest, by those free-will offerings and sacrifices of worldly substance which the necessities of His Church require ; — That to withhold such offerings, or hypocritically to retain a part, when pretending to give all that we can, is “a robbery of God,” and a species of sacri-

* See Dr. Gregory's Tract on the Christian Truth.

lege, as utterly destructive of all hope of salvation as any other crime whatsoever ; — And that the Christian Church has as much right to discipline her members for the flagrant violations of this duty, as for any other “ sin of notorious evil living.” But what I mean is, that when we have done all which God allows and requires His Church to do, as “ a kingdom not of this world,” in proclaiming the duty, unfolding the blessing and enforcing the obligation, then we must rely for its faithful performance, not upon compulsory human laws, not upon carnal weapons of warfare, not upon shrewd schemes and wily inventions of worldly policy, but upon the Spirit of God in the hearts of His people, making them “ willing in the day of His power ; ” and we should no more doubt the blessed and glorious result, than we doubt His existence and the sure word of His promise.

So far as we ourselves are concerned, it seems to me that the experience of our own Parish, during the past year, is enough and more than enough to confirm our faith in the system, and consequently in the power and promise of God to sustain it. For it has been a year of untold trouble and anxiety in pecuniary matters — “ *men’s hearts failing them for fear, and looking after those things which are coming on the earth* ” — no one really sure of anything, and all constrained to fall back upon the law of self-preservation. But what has been the result ? Not only have the offerings been sufficient to sustain the appropriations of the Corporation, but more persons have given than ever before. Moreover, we wor-

ship in a building which no sectarian congregation could occupy and be sustained ; which is said to have broken down two such congregations ; and which by the sale and renting of its seats, under the most favorable circumstances, could never have yielded anything like the income which we have received from free-will offerings. And although much of this is undoubtedly owing to the extreme liberality of a very few, and their most conscientious desire to be faithful as God's stewards, yet not one of us is the poorer to-day from anything which we have given in free-will offerings ; not one of us who must not feel the richer in the experience of the greater blessedness of giving than receiving ; and, no doubt, the number is extremely limited of those who have given at all in proportion to the amount which God required of His people of old, for the support of His worship.

But I have already detained you longer upon this point than I originally intended. Possibly the inference may be drawn from what has been said, that as a Parish we have no difficulties, or trials, or embarrassments ; that all is a calm and unruffled sea, never agitated by those "tempestuous waves" of trouble, of which we were forewarned at the time of our baptism.

In conclusion, therefore, I propose to speak just as plainly and frankly, of some of the peculiar trials of our Parish. In some places the commencement of another year is the day for settling accounts, composing differences and starting anew. So let it be with ourselves, at this commencement of the Ecclesiastical Year.

I begin with that which I scarcely know how to mention with the stately dignity which becomes the Pulpit ; I mean the *apparent*, though perhaps not the intentional, *insubordination* of some of our children — children in conduct, not always in years. They seem to have no idea that this Parish has a Rector or a head, but that being a free Church, each individual is a sort of General, or Commander, with full power to regulate the movements of the host. Now for the information of all such persons, let me say, that submission “to governors, spiritual pastors and masters,” is one of the first duties taught us in our Catechism, and the foundation of all that is good in the Christian character. Let it also be remembered, that to “decree rites and ceremonies” is one of the highest legislative functions of the Church, in her highest legislative councils or conventions, and therefore not by any means to be undertaken by individual ministers or members, no matter what may be their personal preferences. And, moreover, I maintain that every good Churchman, and especially every member of our Corporation, all of whom are good Churchmen, is most solemnly bound to sustain the constituted authorities of the Parish, as well by example as by precept, and to hold up the hands of his Rector in discharging the duties of his office, not for the sake of the man, but for the sake of the office and for principle — to restore harmony and repress disorder. In fact, there is no one thing in which the Church differs more entirely from the sects around us, than in her system of *law and order*, having her ministries in due subordination, from the

highest archangel in heaven to the humblest servant on earth, and all working together as a well-disciplined army, for the accomplishment of one and the same great end — the salvation of man and the glory of God.

Another subject of trouble and anxiety during the year, but which I hope is now happily arranged, is the *music* of the Church — of all others the subject which ought rather to compose and to harmonize. In the 7th By-Law of the Corporation, which is strictly in accordance with the Canons and Rubrics of the Church, and but echoing their voice, it is said, “*The Rector shall have the sole control of the music in the public worship of the Church.*” With the assistance and co-operation of the Wardens, I have therefore arranged for the present, and as long as it can be sustained by free-will offerings, that system of music now practised. In this we have acted upon the great catholic principles of the Church, not insisting upon our own individual wishes or preferences, not making “a principle of mere sing-song,” as Bishop Doane said, but endeavoring, by adding to the number of our services, to afford the greatest variety, consistent with harmony and devotion. There is one thing, however, which I wish might be done, and which, in the end, would undoubtedly remedy the evils now experienced more or less, in every congregation, from the great diversity in musical taste. I wish that the children of the Church every where could be taught in the music of the Church — not the fashionable music of the day — but the grand old music of David and Solomon, and which is

essential to the worship and service of God. I hesitate not to say that the neglect of this kind of music by the Church, in the education of her children, is a crying sin; and I am sure there is no one thing which would more attach the young to the Church and to their homes, nor act more powerfully as a safeguard against the temptations of the world, than the cultivation of this kind of music.*

But another difficulty, and one which I scarcely know how to remedy, is the difficulty of obtaining *Parishioners* — not hearers, not attendants upon our worship, for our building will not now hold the numbers who come and crowd upon our services — but *Parishioners*, men and women who are confessedly and avowedly identified with the Parish, as its members, and who feel themselves bound to stand by it in weal or wo, sunshine or storm. In this respect the pew-renting and selling system *appears* to have the advantage; for when a man buys or rents a pew, he feels himself by that act identified with the Parish, and he expects to unite his energies to sustain

* "Who that has ever heard the music of the Gregorian Chaunt, can forget the solemnity not unmixed with sadness, with which it fills the soul of the worshipper? Whether intoned by devout priests consecrated to God, or by the artless voices of children in the sublimest acts of Christian devotion on earth, or at the vespers of each closing day, it seems ever to breathe holiness and peace. It is related of many devout souls now with God, that they could never hear these chaunts without being melted into tears. Indeed, no tongue can be adequate to give an idea of *the plain song* of the Church. It is full of history; full of sanctity. While the Gregorian Chaunt rises, you seem to hear the whole Catholic Church behind you responding. It exhales a perfume of Christianity, an odor of penitence which overcomes you. No one cries, 'how admirable,' but the sounds penetrate and impregnate the soul, without one's ever dreaming of judging or of appreciating the airs which one hears." Such is the testimony of Macaulay. Would to God that our children and congregations could be taught in that kind of music.

it.* But under our system, *as at present acted upon by ourselves*, we have no such tie. Our people come and go, generally as strangers, having no other interest in the Parish than as it gives to them a temporary place of worship; nor does the cultivation of their acquaintance, or even their participation in the blessed sacraments, accomplish the object. Many of them indeed are the owners or renters of seats in other places of worship, and are actually members of other Parishes. No doubt it is a great blessing to have such a Church, to which the scattered members of Christ's flock, and the floating population of the city, may come and find a welcome. But that does not build up a *strong, self-sustaining Parish*; nor does it enable us to feel secure of *permanent* growth and stability, beyond all the casualties of time. Now what can be devised to remedy this state of things? One plan proposed is to adopt the principle of the English Law in the management of free Parish Churches — investing the Church Wardens with power to assign seats to *bona fide Parishioners*, not for money, nor in such a way as to confer exclusive control, but for the higher consideration of their engagement to assume the responsibility and discharge the duty of Parishioners. No doubt that

* In this respect, I am sorry to say, no one system has much to boast of, for nothing is more astonishing than the ease with which the Parish or Pastoral tie is constantly sundered; not for the purpose of extending and colonizing the Church, but for the gratification of the merest whim or caprice. "You have no Churches of God in this country," said an observing foreigner, "your Churches are all Churches of men." We must acknowledge the force of the reflection; for multitudes are the *avowed* followers of men, calling not their lands only, but their "Churches" after their own names, and not hesitating to break one of the most sacred of all ties, the tie of Pastor and flock, of Parish and Parishioner, to gratify their taste for some popular preacher, whose eloquence may chance to please.

was the original plan at the foundation of the Parish; for I find the adoption of this principle in the first notice issued by the Rev. Dr. Croswell.* For myself I can see no objection to it, so far as the Free Church system is concerned, for that system does not require that men shall not define their position, nor that they shall not say what they intend or desire or pray God to enable them to do for the Parish; but only that there shall be no distinctions or privileges in the House of God, based upon wealth; and that the support shall come, not from taxes or assessments, limiting the amount, but from free-will offerings, consecrated to God, attesting the depth and sincerity of our faith, and enabling every individual, rich or poor, to act upon the dictates of his conscience and the most expansive promptings of heart. But I see no special advantage to be derived from the adoption of that principle now and in our present edifice; though we may be constrained to do so, in order that those who are Parishioners may be accommodated with sittings at all. It is most devoutly to be hoped, however, that God in his providence will open the way for the erection of a new church building, in which we may commence anew, with such changes as are required by the experience of the past.† In the mean time, we must all do as

* "The sittings will be free to all. Permanent seats, however, will be appropriated to those who signify their intention to become constant occupants."

† From the first foundation of the Parish of the Advent, the Corporation, as it appears to me, have had it in contemplation to erect a building in all respects adapted to the most perfect and expressive worship of the American Catholic Church, and with a sufficient number of apartments for the development of the whole system of church work. At the same time they have intended the building to be, not only an ornament to the city, but an object of interest to all good people, in all time, and in every part of our

well as we can to remedy the evil. Let every Parishioner endeavor to secure the names of others; not fearing to make the acquaintance of strangers who come to worship, explaining to them the peculiarities and advantages of the Parish, and introducing them to the Rector or his Assistant. As an illustration of what I mean—during the past week I have baptized two adults, a man and his wife, the man on his sick bed, the wife kneeling at his side. Now both these persons commenced attending upon our services one year ago, and were remarked as devout in their demeanor; but had it not been for the sickness, they probably would never have been known to the Rector as Parishioners. Let such persons be kindly spoken to, and their names and residences secured.

widely extended country. The conception is one which requires an immense outlay of money in procuring the land, to say nothing of the expense of the building; and although large subscriptions have at times been made, yet they have never been adequate, in the estimation of the Corporation, to warrant the commencement, especially as one of their fundamental principles is, not to incur a single debt for which provision is not made, or may not confidently be relied on, to pay. Many of the subscriptions have consequently been lost. My own opinion in regard to this matter coincides with that of both of my predecessors in office, that a commencement should be made, or ought to have been made, as in the erection of the Temple, which was “forty and six years in building,” or in many of the Churches of the old world which required a longer time. In other words, that we should begin, show ourselves in earnest, erect a building adapted to present purposes, perfect in style, but manifestly intended to grow, as the infant child, not in such a way as to incur the reproach of having begun, without being able to finish, but in such a way as to show the grand conception, inspiring the minds and hearts of all lovers of Christian art to long for its completion, and making it an object of public and even patriotic interest to finish the design. Who can doubt that men of wealth, and especially Churchmen, would rejoice that they could consecrate their substance to God, in gifts, donations and bequests to such an everlasting monument of love and gratitude? We live indeed among a people who seem to ignore the Church in their charities, and who know not that it is the only *permanent* and *enduring* institution which God has established upon earth. What an evidence of this fact in the structure of our Churches, as compared with other public and even private buildings! But let us not be discouraged. Every day the illusion is vanishing; and all we need is confidence, faith, more in posterity than in ourselves, more in God than in man.

But there is another practical difficulty in the working of our system, and *the* difficulty of all others which deters some of our Bishops from its cordial recommendation; not that they do not approve of the principle, but that they see not how the many institutions of the Church can be sustained under it. As for instance, we make our offerings on all Sundays and Holy Days for the support of the Parish, and consequently we have no opportunity for collections and offerings for other objects engaging the attention of the Church at large. Now I propose to look at this difficulty fairly and squarely in the face. I acknowledge it; and knowing and understanding its bearing upon the great question of Free Churches, I began my ministry here by establishing the rule, acted upon in the Diocese of Western New York, of having monthly offerings for church objects in addition to those for the support of our own Parish. But the result was not at all satisfactory, for under the most pressing appeals, the number of those who responded was exceedingly small, and having now an additional offering for the choir, I have been compelled to abandon the plan altogether, at least for the present. I know indeed that there are individuals among us, who have given and do always give most liberally, in a private way, for all the institutions of the Church. But that does not meet the difficulty, nor tell upon the Free Church question. As a Parish, and under our system of offerings, can we do anything more than merely to support ourselves? In other words, can we do anything more than other Parishes are doing by their system of rents, to say nothing of

their collections and offerings for church objects? Now I have three replies to the question — 1st, That ours is emphatically a missionary Church, having the Daily Service, sustaining an unusual clerical force, and ministering to the sick and the poor in all the dens and alleys of this crowded city, insomuch that the clergy cannot discharge the duties of their office simply as Parish Priests; — That an unusual number of our most faithful worshippers are dependent upon the Alms Chest for support; — That many, perhaps the majority, under the pew-renting system would be excluded from giving altogether, not being able to pay the accustomed rents; — and That the amount actually raised does exceed by several thousand dollars any amount which could possibly be assessed upon the pews in our present building. 2d, That if the amount contributed for church objects by individuals of the Parish went through the Offertory, as it ought to do, and would do, if the system was generally adopted, then I have no doubt the statistics would show that we have not fallen short of any other Parish, in proportion to our ability. 3d, That the great principle of free-will offerings as a part of worship, having been so long buried and forgotten, cannot at once be revived in full maturity and strength, especially in isolated Parishes, not having the support and encouragement of the Dioceses in which they are located; — That our people are just beginning to learn *how* to give; — That our offerings should not be, as they now are, merely for the support of the Parish, but emphatically for Christ and His Church; — And that when the whole Church shall return to the primitive sys-

tem, and shall make an offering of one tenth of the income of all her members, then the Treasury of the Lord will always be full, and ready to meet whatever demands may be made upon it, for all her multiplied institutions of charity, without the necessity of special appeals and all the machinery of special appliances now brought to bear, to accomplish the object. "*In the day of Thy power shall the people offer Thee free-will offerings with an holy worship.*" O let us all most earnestly labor and strive and pray for the coming of that day of Divine power and mercy and blessing.

Finally, brethren beloved, I implore you as members of one family and household of faith, do not allow yourselves to be divided into parties and factions; maintain at all hazards, "the unity of the spirit in the bond of peace;" cherish and cultivate the "esprit de corps," the spirit of the body to which you belong — no narrow, bigoted, sectarian, or party spirit, magnifying differences of taste, and "making mountains out of mole hills," but that broad, liberal and catholic spirit, which sees a friend in every brother, and leaps to protect and defend him and the honor of the Brotherhood.

As members of the American Catholic Church — Protestant as against the errors of Romanism, Episcopal as governed by the divinely constituted ministry — I beseech you to cultivate the fullest and strongest faith in her Doctrines, Discipline and Worship. Remember that they are based upon those eternal verities which no revolutions of the world can possibly destroy, and which must ultimately and inevitably prevail against all opposition,

and constitute the bond of union for all Christian people. At this very moment they are the only sure and effectual barrier against the errors and delusions, the follies and fanaticisms of the age in which we live ; and as time rolls on, and passion and prejudice subside, they will be hailed as the beacon-light of hope to the world, as the olive-branch of peace to the agitated nations, as the ark of refuge and safety to all who desire salvation from the storms of ungodliness, faction, superstition and infidelity.

As individual Christians, the representatives of Christ on earth, His living epistles, known and read of all men, I pray you to cultivate the widest and broadest charity for each other, and for all mankind. Not that kind of spurious liberalism which men sometimes call charity, and which entirely ignores and disregards the Truth, and consequently leads to tyranny and oppression for opinion's sake, but that kind of charity, as expansive as the Father's love, which feeds the hungry, and clothes the naked, and visits the sick, and instructs the ignorant, and succors the defenceless, and comforts the afflicted, and pours the oil of joy and gladness into the wounded and desolate spirit, and embraces all who need our aid, our sympathy and our blessing, whether they be friends or foes. O I am sure there is an irresistible power of attraction in such works and offices of love, which cannot but gather within and around our Parish, the good and the wise ; and we shall find ourselves sustained and strengthened as well by the sympathies and affections of men, as by the guiding and protecting and defending and inspiring power of Almighty God, the Father, the Son and the Holy Ghost.

A P P E N D I X .

REMARKS ON THE SUNDAY SCHOOL.

[Reprinted from the Report of 1860.]

I regard the scholars in the Sunday School as *catechumens*, and the teachers as my assistant *catechists*, as in the primitive Church; on this subject the Rubric at the end of the catechism is very express:—

“The minister of every parish shall diligently, upon Sundays and Holy Days, or on some other convenient occasions, openly in the church, instruct or examine so many children of the parish sent unto him as he shall think convenient, in some part of this catechism. And all fathers, mothers, masters and mistresses shall cause their children, servants and apprentices, who have not learned their catechism, to come to the church at the time appointed, and obediently to hear and to be ordered by the minister, until such time as they have learned all that is here appointed for them to learn.”

Such is the rule of the Church, from the duties of which no conscientious minister can possibly shrink, without violating the vows of his ordination, and I know of no part of the clerical office which is really more important, not to the young alone, whose salvation from the evils of this present life, and from the wrath to come, is mainly dependent upon the discipline and instruction of childhood, but to the more advanced members of the Church, who need some such system of catechizing, that they may be thoroughly grounded and settled in the faith. How remarkably adapted to the times is the quaint language of Dr. South upon this subject:

"It is the want of catechizing which has been the true cause of those numerous sects, schisms, and wild opinions which have so disturbed the peace and bid fair to destroy the religion of the nation. For the consciences of men have been filled with wind and noise, empty notions and pulpit tattle. So that among the most seraphical *illuminati*, and the highest Puritan *perfectionists*, you shall find people of fifty, three-score and four-score years old, not able to give that account of their faith, which you might have had heretofore of a boy of nine or ten. Thus far had the pulpit, by accident, disordered the church, and the desk must restore it. For you know the main business of the pulpit, in the late times, which we have not thoroughly recovered from yet and perhaps never shall — was to please and pamper a proud, senseless humor, or rather a kind of *spiritual itch*, which had then seized the greatest part of the nation, and worked chiefly about their ears; and none were so overrun with it as the holy sisterhood, the daughters of Zion and the matrons of New Jerusalem, as they called themselves. These brought with them ignorance and itching ears in abundance; and *Holderforth* equalled them in one and gratified them in the other. So that whatsoever the doctrine was, the application still ran on the surest side; for to give those doctrine and use-men, those pulpit-engineers their due, they understood how to plant their batteries and to make their attacks perfectly well; and knew that, by pleasing the wife, they should not fail to preach the husband in the pocket. And, therefore, to prevent the success of such pious frauds in future, let children be well *principled*, and in order to that, let them be well catechized."

Now I know of no reason why we should not have one of the best and largest Sunday Schools in this city, one of the best regulated and most useful; not in opposition to any, but in emulation of all. Our room indeed is not the most pleasant and attractive; but it is more convenient than many; and then we might have other rooms in different sections of this part of the city, and all the schools, at least once a month, assembled in the main body of the Church and consolidated into one. What stands in the way? Nothing, as it seems to me, but our own indisposition to labor in this department of Church work. For we have certainly the material both for teachers and scholars. Not that every individual can give his personal attention to the subject, but that we have a large number of educated men, many of whom are acquainted with the business of instruction, and who might bring to this noble work the

experience of the past; and then we have the children of one of the largest congregations of the city to constitute the nucleus of expansion; and then we are located in a part of the city which is literally swarming with the young, many of whom are actually starving and crying for the bread of life, and all of whom present the strongest claims upon Christian sympathy for that kind of discipline and education which the Church alone can impart. All that is wanting, as it seems to me, are willing and faithful hands and hearts to work, "going out into the highways and hedges," and bringing in the young, and, through the young, getting hold of the parents; and so having not the young only, but those different classes of catechumens which existed in the primitive Church, and which consisted of the baptized and the unbaptized, of both sexes, and of all ages and conditions. And, moreover, it does seem to me cruel, not to the countless multitudes alone, among whom we dwell, and who are literally as "sheep without a shepherd," but to the small and faithful band of Sunday School teachers, who have now been laboring for years, that they should not have more heartily and actively the sympathy and coöperation of the Parish.

CHURCH READING ROOM.

[Reprinted from the Report of 1860.]

From the Department for the aid of Young Men, I have received an admirable Report, showing that several meetings have been held; that various plans have been discussed as to the best means of seeking out and aiding young men and others, strangers in the city; that the different hotels and larger boarding-houses have been visited, and notices distributed of our public services; and that the foundation has been laid for the establishment in this city, of an "*Epis-*

copal Reading Room and Church Book Depository," under the patronage of the various City Parishes. The Report states, that "the enterprise has received the cordial support of a great majority of the Rectors of Boston and vicinity, and several laymen have signified their approval of it by becoming subscribers to the fund necessary to its establishment."

Now if nothing more had been done by this Department than merely the commencement of such an enterprise, I should feel as though a great work had been accomplished. For who can deny the vast importance of an "Episcopal Reading Room and Church Book Depository" in the city of Boston? Is it not time that all the sources of information with reference to the Church should be opened in this literary metropolis, and that men should be invited to come and examine for themselves? What more important than that the multitudes who have been so long tossed upon the tempestuous sea of human opinions, and who are now beginning to ask, with anxious solicitude, for something which is stable and eternal, should be met upon the very threshold of their inquiries, and guided to the only Body, in all Christendom, which has preserved "the faith once delivered to the saints?" Is it not demanded, both by the clergy and the laity, that we may have some suitable place of resort for mutual consultation; to which also the clergy and the laity of the neighboring towns and cities may come for information, and from which may be dispensed the intelligence so essential to the Church's activity and life? In this connection may I not be permitted to say, that the time has come when the Churchmen of Boston should be united in Church-work and Church-extension; not acting upon the Congregational system, as though our Parishes were separate, independent and rival bodies, but acting together as the members of "one family and household of faith;" — that we cannot expect the community at large to acknowledge the claims of our Doctrine, Discipline, and Worship,

unless we acknowledge them ourselves, and act upon them as men in earnest; — that there is no reason in the world why we should shrink from the honest, bold, unflinching and uncompromising manifestation of our distinctive principles, and especially at the present time, when the masses of the people are prepared to receive them, and are crying out in their inmost souls for rest and peace; and moreover, that we are bound by the law of self-preservation alone, to have our own Churches, our own institutions of charity, our own magazines of intelligence, and our own associations of every kind for the maintenance and proclamation of the faith. Can we rely upon the denominations around us, to build us up, to support our bishops and clergy, to extend and defend our faith, and to protect us from the consequences of our own cowardice and inaction? Not at all; and it would be suicidal for them to do so. Must we appeal to them, and ask their permission to let us live and breathe and proclaim our principles, provided only we do not entrench upon their domain of thought and action? *That* would seem to be the prevailing idea of some — an idea, however, which is not calculated either to preserve our own self-respect or to gain the respect of others; and in justice to the denominations, I must say, that so far as my experience goes, they are much less alarmed at the enunciation of Church principles than some of our own people. O, if there only could be a full, hearty, active, united and aggressive movement, not for the extension of sectarianism, by which our country is now rent and torn into factions, and bleeding at every pore; but for the extension of the Church of God — the Kingdom of God on earth — and by the Churchmen of this city; then all prejudices would be overcome, all party animosities forgotten, all injuries forgiven, all hatreds buried, all charities exercised, and we should find, to the great comfort and rejoicing of our souls, that “God, even our own God, would give us His blessing.”

DEPARTMENTS OF CHURCH WORK.

1. The Aid of Young Men.
2. New Parishioners.
3. Sunday School.
4. Distribution of Alms.
5. Medical Aid.
6. Sacred Vestments and Utensils.
7. The Nursing of the Sick.
8. Reading to the sick or poor or infirm or ignorant.
9. Candidates for Baptism or Confirmation or the Holy Communion.
10. Procuring and distributing of Church Books and Tracts.
11. The Annual Christmas Dinner to the Poor.
12. Christmas Decoration.
13. The Annual Children's Festival on Holy Innocents.
14. The founding of a Home for the sick and friendless.
15. The Church Building Fund.
16. Printing.
17. The Burial of the Dead.

P. S. Members of the Parish, willing to engage in any of these departments of Church work, are respectfully requested to send their names to the Rector.

FORM OF APPOINTMENT.

To

That department of Church Work to which you are assigned as

with

for one year ending the first Sunday in Advent, A. D.
is

The members of this Department will meet together as often as

at such time and place as the Principal may direct, will arrange among themselves the details of operation, will keep an account of their meetings and work, and will make an annual written report to me, through the Principal, two weeks before the first Sunday in Advent.

“Do all in the name of the Lord Jesus.”

“God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you.”

THE HISTORY OF THE

REIGN OF

CHARLES THE FIRST

BY JOHN BURNET

ESQ.

1679

LONDON: Printed by J. Streater, at the Sign of the Gun, in St. Dunstons Church-yard, 1679.

TO THE RIGHT HONOURABLE THE LORDS OF THE COUNCIL, AND TO THE COMMONS OF GREAT BRITAIN IN PARLIAMENT ASSEMBLED.

SHUNTS HIS MOST Obedient Duty,

JOHN BURNET, ESQ. Secretary to the Council.

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SHUNTS HIS MOST Obedient Duty,

JOHN BURNET, ESQ. Secretary to the Council.

PROTESTANT EPISCOPAL

Church of the Advent,

GREEN STREET.

OPEN DAILY, for those who may desire the quiet and retirement of God's house, for Prayer: and for Daily Worship, according to the Book of Common Prayer, as follows:—

<i>All Sundays,</i>	Sunday School,	- - -	9 A.M.
" "	Morning Prayer,	- - -	10½ A.M.
" "	Evening Prayer,	- - -	3 and 7½ P.M.
<i>All other Holy days,</i>	exc't those mentioned below,		10 A.M.
" " " " " "			7½ P.M.
<i>Christmas, Ash Wednesday, Good Friday, Thanks-</i>			
<i>giving day,</i>	- - -		10½ A. M. & 7½ P. M.
<i>Holy Innocents,</i>	December 28th,	- - -	9 A. M.
" "	Evening Prayer, followed by		
	Children's Festival,	- - -	2 P. M.
<i>All other days,</i>	- - -		9 A. M.
" "	Winter—Nov., Dec., Jan., Feb.,		4 P. M.
" "	Spring and Fall—March, April,		
	September, October,	- - -	5 P. M.
" "	Summer—May, June, July, Aug.,		6 "

N. B. The Pews in this Church are not sold or rented, but are FREE: and the pecuniary support, as required by the Gospel, is derived entirely from freewill offerings laid upon God's Altar, and offered up in prayer, as an essential part of Worship.

Persons wishing to become members of this Parish, have only to hand their names to the Sexton, who is in daily attendance at the Church. Persons desiring the services of the Rector, or his Assistant, for Baptism, or in reference to Confirmation and the Holy Communion, or for Holy Matrimony, or visitation of the sick, or burial of the dead, or for any other holy office, may give information to the Sexton; and either the Rector or his Assistant may be found DAILY, at the Church, at the times of DAILY service.

JAMES A. BOLLES, RECTOR; Residence, 35 HANCOCK ST.
M. P. STICKNEY, ASSISTANT; " 11 CAMBRIDGE ST.

(Feb., 1891, 20,000)

BOSTON PUBLIC LIBRARY.

One volume allowed at a time, and obtained only by card; to be kept 14 days (or seven days in the case of fiction and juvenile books published within one year) without fine; not to be renewed; to be reclaimed by messenger after 21 days, who will collect 20 cents besides fine of 2 cents a day, including Sundays and holidays; not to be lent out of the borrower's household, and not to be transferred; to be returned at this Hall.

Borrowers finding this book mutilated or unwarrantably defaced, are expected to report it; and also any undue delay in the delivery of books.

***No claim can be established because of the failure of any notice, to or from the Library, through the mail.

The record below must not be made or altered by borrower.

